

POLYANDRY STATUS CONTROVERSY IN INDONESIA

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Historical Articles	Abstract
Received 23/3/2025	<i>The current trend of poliandry presents concerning statistics, showcasing instances where a wife has multiple husbands, indicating the emergence and spread of this practice within Indonesian society. This phenomenon has sparked controversy, leading to debates regarding the legal and ethical aspects of poliandry. This research delves into poliandry cases, starting from the occurrence of such marriages and the fundamental prohibition of poliandry within Islam, encompassing restrictions found in the Qur'an and Hadith. It further explores marriage within Indonesia's legal framework, examining poliandry within the philosophical context of human freedom, and culminates in an analysis of specific poliandry cases in Indonesia. This research employs a literature review methodology, sourcing information from relevant and up-to-date databases, online libraries, scholarly journals, books, and various other credible resources. According to the Qur'an (Surah An-Nisa, verse 24) and Hadith, poliandry is strictly prohibited. Moreover, it contradicts the laws of the state, such as Article 3, Clause 1, which specifies that a wife may only marry one husband (monogamy). Poliandry also opposes the innate nature of humans, potentially leading to inner turmoil and unrest. Furthermore, it introduces societal issues due to its divergence from accepted cultural and rational norms within Indonesia.</i>
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INTRODUCTION

The diversity of marriage practices in various societies appears as a phenomenon that reflects the complexity of human relationships. A form of marriage that may be less well known, but has very interesting aspects in the study of social and family structure. This marriage is on the lesser known side, where a woman has more than one husband or is called polyandry.

Polyandry is a topic that is widely discussed by society today. Polyandry opens a window on interesting dynamics in family and marriage structures in various cultures. Polyandry often raises questions about how interpersonal relationships and responsibilities are shared between partners. It also raises questions about the social, economic, and cultural factors that may influence this form of marriage. Polyandry can be a manifestation of various social and economic conditions in society. Some cultures may observe polyandry as a response to economic pressure, with the goal of preserving limited family property and resources. Apart from that, the practice of polyandry can provide a basis for understanding the role of women in the family and society in more depth.

A wife has more than one husband or can be called polyandry, this often happens in society. Islamic law scholars agree that marriage with a woman who already has a husband is invalid and requires the punishment of stoning, if it is proven that they have had sexual relations. Therefore, this marriage is haram (Erkoc Baydar, T. 2023).

The story of the polyandry controversy creeps across various corners of Indonesia, in the Trienggaden sub-district, Pidie Jaya Regency, there are four polyandry marriages (Gyanwali, & Dhakal, 2024). Meanwhile in Cianjur, residents of polyandry were expelled from their homes because they were afraid of having two husbands but their second marriage was a serial one (Akram t.t.2023). As for the polyandry case in Sail Pekanbaru District, there was a woman who forged a fake divorce certificate document so she could

marry her second husband (Maswandi, 2020). And what also happened in Karangkulon Village, Wonosalam District, Demak Regency, was that there were marriages or the practice of polyandry (Galieva, 2021). Some countries even legalize polyandrous marriages, such as the Tibet Autonomous Region, which has a polyandrous tradition of placing male and female partners in the same house (Akram, et al, 2023). Thus, polyandry has always been controversial in many countries, especially Muslim countries.

RESEARCH METHODS

The type of research carried out in preparing this research is a literature review, this focuses on normative analysis related to polyandry in the world and in Indonesia. By searching for relevant and up-to-date information sources using databases, online libraries, scientific journals, books and several other sources. With this research, the approach was carried out in a descriptive-analytical manner by referring to Law Number 16 of 2019 which amended Law Number 1 of 1974 (Sebyar, 2022), as well as presidential instruction Number 1 of 1991 concerning the dissemination of a compilation of Islamic law (Nurhana, 2023), especially regarding the annulment of polyandrous marriages. The focus is to conduct a comprehensive review of existing literature to explore an in-depth understanding regarding the existence and law of polyandry in Islam, and law in Indonesia.

DISCUSSION

1. Definition And Problems Of Polyandry

Polyandry is a form of marriage system where a woman marries more than one man at the same time. This is a concept that is quite rare in a small number of people in the world. The practice of polyandry can vary in terms of rules, reasons, and the conditions under which it occurs. Several examples of polyandry exist in certain histories and cultures, such as in several parts of Nepal, Tibet, India, and several tribes in Central Asia. The reasons behind this practice can vary greatly, including economic, social, cultural reasons, or even related to the geographic conditions of an area (Jha, C. K., & Gupta, V. 2021). In some cases, polyandry may occur due to limited economic resources in a region. By marrying several men, women can expand their social and economic security networks, as well as get more help with farm work or other jobs. In some societies, polyandry can also be related to certain cultural or religious beliefs, or even have links to heritage, ancestry, or special traditions within certain groups or tribes (Orfanidis, 2020). However, it is important to note that this practice is not common and does not occur in most societies in the world. Monogamy (one-on-one marriage) is much more common in many cultures and regions. Polyandry can also raise several questions and challenges, such as regarding the identity of the child's biological father in cases where the woman has had several husbands. This can create complexities in terms of inheritance, parental responsibilities, and family roles in polyandrous societies. As cultural times and values change, many of these types of traditional practices are becoming increasingly popular or even disappearing (Edensor, T. 2020). The biggest difficulty in polyandrous marriages, which causes this marriage to not be allowed or even forbidden is that the child's father is not known, even though medical facts can prove it, but one thing that cannot be ignored is the status in social society, children play a very important role in this matter which leads to a family relationship. Family relationships are a building of safe protection for future generations and a firm connection between one generation and the next, which is an instinctive demand of human nature. Therefore, if polyandry occurs then this is very contrary to Islamic religious norms and Eastern customs which highly value women and their families (Abdurrohman, 2022).

2. The Law of Polyandry In Islam

A woman who is married to another man is forbidden to marry anyone. This prohibition applies as long as the husband is still alive or has not been divorced by his husband. Even a woman who is married is prohibited from being proposed to by another man either openly or insinuatingly (Munawarah, 2021).

The prohibition of marrying a married woman is contained in Qs. An-Nisa verse 24: It means "*And (you are also forbidden to marry) married women, except for the slaves you have (God has established that law) as a decree for you...*" (Lack, 2020)

The verse above shows that one of the categories of women who are forbidden for men to marry are married women, who in the verse above are called al-muhshanat. In

the Qur'an there are four meanings of *ihsan*, including the meaning of marriage, self-preservation, independence, and conversion to Islam, while in this verse, *Al-Mushunat* is the plural of *Muhshanatun*, which means a married woman. This means, *Hashunati Al-mar'atu hishnan wa hashanatan "if the woman is kept, the chosen person is called hashinun, hashinatun, and hashanun, it is also said, Ahshanati Al-ar' atu"* if the woman is married, because she is under the care and protection of her husband, and *ashanaha ahluha* which means her family marries her. This verse explains that it is forbidden to marry married women, except for women who became slaves because they were captured in religious wars to protect religion, while their husbands were infidels in infidel countries (Abdurrohman, 2022).

Shaykh Taqiyuddin an-Nabhani said *"It is forbidden to marry women who are married. God instills them with *almuhshanat* because they protect (*ahshana*) their genitals by marrying"*. The opinion is in line with the opinion of Imam Shafi'i who stated that the word *muhshanat* meant in the verse does not mean a free woman, but a married woman (*dzawah alazwaj*). Imam Shafi'i interprets the above verse further by saying *"Married women, whether free women or slaves, are forbidden to other than their husbands, until their husbands separate from them due to death, divorce, or the consummation of marriage, except as-sabaya (that is, female slaves owned because of war, whose husbands did not go captive with them)"*. Thus it is clear that a woman who has an illegal husband is married by another man. In other words, the verse above is the Qur'an's proof of the harm of polyandry (Abdurrohman, 2022).

This prohibition is in accordance with the application, in that men and women have several differences in characteristics, physique and tendencies which result in polygyny being practicable, while polyandry cannot be practised. Polygyny can be considered a privilege for men, but polyandry cannot be considered a privilege for women. Generally, men tend to want a woman's body or body, while women, on the other hand, need a man's heart more. Apart from that, a child growing in a woman's womb means that the mother carrying the child needs love, not only for herself, but also for her biological child. This love cannot be fulfilled except with an outpouring of full affection from a beloved husband. This is what can prove that women's marriages tend to be monogamous, therefore the opportunity to have polyandry is not well received by women who prefer to follow their nature (Abdurrohman, 2022).

If viewed from the perspective (aspect) of Islamic jurisprudence, the cause of divorce due to polyandry status cannot be found, because in essence polyandry is a marriage that is forbidden in Islam. So that if polyandry occurs it will be difficult to determine the lineage of the children born, this will later have an impact on the inheritance system for children and husbands if one of the woman's husbands dies (Ri, 2002)

There are several circumstances in which a woman cannot be proposed to, let alone married, namely;

1. Married woman A married woman may not be proposed to, even with the condition that she will be married at the time she is allowed to be married because no one can enter into a marriage contract while she is still married, due to the interest of other people's rights in her. Until she doesn't care about her husband's rights over her. The wisdom of prohibiting women who are bound by marriage is clear. Namely, to prevent attacks on other people's rights, as well as to prevent mixing of lineages (Hidayat, 2020).
2. Women who are still in the period of *iddah* That is, women who are in the period of *iddah* from a previous marriage. Both the *iddah* due to divorce and the *iddah* due to death. So no one except her first husband can marry her during her *iddah* period until her *iddah* period is over. So a woman who is undergoing the *msa iddah raj'i* who has been divorced by her husband is in the same situation as a woman who still has a husband in terms of her inability to be engaged. Thereason is that women during *iddah talaq raj'i* have the same status as women who are still tied by marriage (Zaelani, 2024).
3. Women who have been betrothed by others A woman who has been proposed to by another person should not be proposed to. This is explained in a hadith *"it has been narrated from Abu Hurairah that the Messenger of Allah said that a man should not propose on top of his brother's proposal"* (HR. Muslim) (Saani, 2024).

It is forbidden to ask for someone else's proposal if the woman has accepted the first proposal and her guardian has openly permitted it. If the first man's proposal has been accepted, but the woman accepts the second man's proposal and then marries him, then the law is a sin, but the marriage is still valid, because what is prohibited is proposing to him, while proposing is not one of the conditions for a valid marriage (Sanchez, R. D. 2023).

Furthermore, the prohibition against a married woman marrying another man while she is still in a legal marriage and has never been divorced is haram. This prohibition aims to prevent attacks on other people's rights, as well as to prevent the mixing of lineages. The prohibition provided an exception for women who were slaves. However, marrying a woman who is a slave who is already married is permitted after the iddah period has passed. From this it can be understood that women, whether they are free women or slaves, are not allowed to have more than one husband, or what is called polyandry (Pratomo, 2020). There are hadiths that forbid polyandry:

It means "Qutaibah has narrated to us, Ghandar has narrated to us, Sa'id ibn 'Urabah has narrated to us from Qatadah and Husen from Samarah bin Jindib that the Messenger of God, may God bless him and grant him peace, said *"Any woman married by two guardians, then the valid marriage of that woman is for the first guardian of the two"* (Hr Al Tirmidzi) (Nur, et al., 2024). The above hadith explicitly shows that if two guardians marry a woman to two men in sequence, then what is considered valid is the marriage contract carried out by the first guardian. This hadith also shows that it is not valid for a woman to marry except for one husband, which is the meaning required by the hadith, so that the meaning is sharia-correct. In the hadith it is also explained that:

It means *"Umar ibn Hafzi Shaibani Basri has narrated, Abdullah ibn Wahbi has narrated to us from Yahya Ibn Aiyub from Rabiah Ibn Sulaim, from Busri Ibn Ubaidillah from Ruwaifa Ibn Sabit from the Prophet SAW who said: whoever believes in Allah and the Last Day, then he should not water the seed of others. (Hr. Al Rirmidzi)"*.

So, if polyandry occurs, it will be difficult to determine the lineage of the children born, this will have an impact on the inheritance system for children and husbands when one of the woman's husbands dies. Thus it can be seen that polyandry in the Islamic view is strictly prohibited because it will cause harm in terms of lineage which also has an impact on inheritance problems.

The law prohibiting polyandrous marriages is to maintain the purity of offspring, not to mix them up, and ensure the legal certainty of a child. Because children from birth, even in certain circumstances, even though they are still in the womb, have the position of bearers of rights, so they need to receive legal protection and certainty. According to Islamic inheritance, an unborn child who is later born alive is entitled to a full share, if the father dies even though he is still in the womb (Berk, 2020).

Thus, from Islamic inheritance law, the certainty of a child's inheritance rights is determined by the certainty of the blood relationship or legal relationship between the child and his father. In polyandrous marriages, the legal relationship between the child and his father is unclear, there is no certainty, because there are several men who are simultaneously the husbands of the mother who gave birth to the child. In the context of the purpose of marriage, especially in the Islamic religion, it is said that the purpose of marriage is to continue the marriage, to protect oneself from prohibited acts, to create a feeling of love between husband and wife, to create a feeling of affection between parents and children, to ensure peace and to respect the Sunnah and the Prophet, as well as to cleanse offspring (Saani, 2024).

As for the wisdom of the prohibition of polyandry is to maintain certainty about the offspring produced, to guard against the ignorance of determining the biological father of the child born and to avoid the involvement of some dangerous sexually transmitted diseases in the body (Raissa, et al., 2020), such as acquired immunodeficiency syndrome (AIDS). Apart from that, there is no order in the household because there is no lineage standard and the children become chaotic. So it cannot be used as a basis for sharia in determining nasab or in denying it.

3. Polyandry Marriage Law in Indonesia

The issue of legal certainty in relation to the implementation of the law cannot be separated from human behavior. Legal certainty does not follow the principle of *"pressing a button"* (automatic subsumption), but is something quite complicated, which has a lot to do with factors outside the law itself. Talking about certainty, then as

Radbruch said, what is more appropriate is the certainty of the existence of the regulations themselves or the certainty of regulations (security of law).

The aim of legislation in the study of constitutional law is to protect five human rights, namely religious rights, the right to life, intellectual rights, hereditary rights, rights to property (Rahmawati, 2022). Polyandrous marriage is not included in the five human rights, from a religious perspective it is prohibited, from a hereditary right it is also not permitted.

The prohibition of a wife having more than one husband (polyandry) is also regulated in Law Number 1 of 1974 in article 3 paragraph (1) basically a man can only have one wife, and a woman can only have one husband" (Indonesia & Bab, 1974). This provision is also regulated in the Islamic Law compilation Article 40 letters (a) and (b) which states "it is prohibited to carry out a marriage between a man and a woman in certain circumstances; (a) because the woman concerned is still married to another man (b) someone who is still in her husband's iddah period (Sari, 2020). So a wife who is still married then marries another man at the same time (polyandry), then her second marriage is an invalid marriage according to the law. Islam and according to Law Number 1 of 1974 (Alam, A. A. P. (2022).

According to Gustav Radbruch, the law must contain 3 identity values, namely as follows (Kristhy, et al., 2024):

1. The basis of legal certainty (Legality). This principle looks at it from a juridical perspective;
2. The basis of legal justice (rectitude). This principle is reviewed from a philosophical perspective, where justice is equal rights for all people before a court;
3. The principle of legal benefit (zweckmatigheid) or Dolmatigheid or utility.

Basic norms are basic values as stated by the founders of the country, both unwritten and written in a country's constitution. In addition, the law must not be contaminated by existing social and political conditions. Laws must be influenced by the social environment in order to apply with certainty. Legal goals that are close to realistic are legal certainty and expediency. The positivists put more emphasis on legal certainty, while the functionalists prioritize the usefulness of the law, and it can be found that "*The Supreme Right, The Supreme Injuries, The Supreme Right, The Supreme Cross*" which means that harsh laws can hurt, unless justice can help them, even though justice is not the most substantive goal of law is justice.

Marriage law in Indonesia is regulated in Law Number 16 of 2019 concerning amendments to Law Number 1 of 1974 concerning marriage, in Law Number 16 of 2019 article 1, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the belief in the Almighty God (Simanjourang, 2022).

Basically, marriage law in Indonesia adheres to the principle of open monogamy, in article 3 paragraph (1) of the Marriage Law Number 16 of 2019 amending Law Number 1 of 1974 regarding marriage (Marriage Law) that a man can only have one wife, and a woman can only have one husband (Harlina, 2020).

The waiting time is regulated in Article 39 PP No. 9 of 1975 concerning the implementation of Law no. 1 of 1974 concerning marriage. In article 39 it is stated:

1. The waiting time for a widow as intended by article 11 paragraph (2) of the Law is determined as follows;
 - a. If the marriage is dissolved due to death, a waiting period of 130 days is applied.
 - b. When the marriage ends due to divorce, the waiting period for those who are still menstruating is set at least 90 days and for those who are not menstruating, it is set at 90 days.
 - c. If the marriage breaks off while the widow is pregnant, the waiting time is set until she gives birth.
2. There is no waiting time for widows who break up their marriage due to divorce, while the widow and her ex-husband have never had sexual relations.
3. For marriages that are dissolved due to divorce, the grace period is calculated from the time the court decision falls which has permanent legal force. Meanwhile, for marriages that are dissolved due to death, the waiting period is calculated from the time of the husband's death.

The juridical perspective of polyandry law is contrary to article 3 paragraph (1) which states that a wife may only marry one husband (the principle of monogamy). The principle of monogamy. The principle of monogamy itself is a principle adopted in marriage law in Indonesia. So women cannot marry more than once if they are still married to one marriage. In Indonesian marriage law, the prohibition or prevention of polyandry is not explicitly stated in marriage law (Ngema, et al., 2024). Several cases occurred in Indonesian society. In the marriage law it is not explicitly stated that polyandrous marriages are carried out in series, this has the potential for polyandrous marriages to occur because the marriages are not registered. There is no legal certainty regarding the administration that marriages must be registered legally on line.

Laws enforced by law enforcement agencies, which are accompanied by duties to do so, must guarantee "*legal certainty*" for the sake of upholding order and fairness in social life (Tardjono, 2021). Legal certainty will cause chaos in people's lives and people will do whatever they please and act as vigilantes. Situations like this make life in an atmosphere social disorganization or chaos.

Siri marriages provide an opportunity for women to enter into polyandrous marriages, because these marriages are not registered by the state. A marriage that has not divorced its husband, even though they no longer live together, is still bound by the bonds of marriage (Pacwa, 2023). If the woman wants to remarry, she must first divorce her husband and have passed the waiting period for an invalid polyandrous marriage according to Law Number 1 of 1974 and Islamic law.

The legal consequence of a polyandrous marriage is that it is invalid and can be annulled by law in accordance with article 22 of the Marriage Law Number 1 of 1974 which states that a marriage can be annulled if the parties do not fulfill the requirements for carrying out the marriage (Dadaboeva, J. (2022). If the result of an annulled marriage is that it is null and void, meaning that the marriage is deemed to have never existed, however, this decision does not apply retroactively to (Beswick, S. 2020);

1. A marriage that is annulled because one of the husband or wife is apostate;
2. Children born from the marriage. There is no change in status for them, in the sense that they still have their father and mother even though their marriage is annulled. Furthermore, regarding who the children go with, this depends on the court's decision, but usually children who are still under age will be determined to follow their mother;
3. Third parties as long as they obtain the rights in good faith, before the marriage annulment decision is legally binding;
4. The annulment of a marriage does not terminate the legal relationship between the child and his parents.

For the Muslim community in Indonesia, the rules regarding marriage annulment, and changes thereto as well as implementing regulations, are also regulated in the Attachment to Presidential Instruction Number 1 of 1991 concerning the dissemination of Complications of Islamic Law (KHI). Regarding this issue, Complications of Islamic Law distinguishes between 'null and void' and 'can be cancelled'. It is null and void due to a violation of the prohibition on marriage.

Meanwhile, it can be canceled due to violations of certain requirements and only concerns other parties whose rights have been harmed or violated applicable regulations. The existence of violations due to the crime of fraud is regulated in article 378 of the Criminal Code which states, whoever with the intention of benefiting himself or another person unlawfully, by using a false name or false dignity, by deception or a series of lies, induces another person to hand over something to him, or in order to give a debt or write off a receivable, the fraudster is threatened with a maximum prison sentence of four years (Wilson, P. 2020).

4. Marital status in polyandry cases in Indonesia

➤ Case 1 (Polyandry Practice in Malang)

Polyandrous marriages, especially those that occur in Patokpicis, Wajak, Malang, occur because there is an agreement between a husband and wife, whose wife is a TKW (Female Worker). The wives of migrant workers practice polyandry in the places where they work (Hong Kong, Malaysia and Saudi Arabia), while still holding the status of legal wives of their husbands in Indonesia, meaning that these wives have not been divorced by their first husband.

This is a factor that makes migrant workers feel at home working abroad for approximately 7-10 years. From the information obtained, several migrant workers from Saudi Arabia returned to Indonesia with babies, were willing to marry fellow migrant workers because they had been helped even though they were married in Indonesia, had a close relationship like a lesbian couple with fellow female migrant workers (Female Lovers) and sued their husbands for divorce (the perpetrator was a TKW in Hong Kong), then preferred to be with their lesbian partners in another city.

Apart from that, in Patokpicis Village there are various cases which cannot be separated from the TKW problem. Some of the husbands of migrant workers seemed to get a golden opportunity when their wives left them to work abroad. These include even directly "*jajaning*", namely by using the services of prostitutes (WTS), having an affair with a village neighbor, or remarrying even without the permission of the first wife. The irregularities caused by the large number of village residents who are migrant workers have made it difficult for village officials to collect data and find out who is abroad, who has returned, or who has only returned temporarily because these migrant workers do not take care of everything they need at the sub-district office except to make passports.

This makes it difficult to collect data on residents. The practice of polyandry stems from the economic powerlessness of each married couple. Before the wife decided to become a migrant worker, most of the couple depended on the harvest, namely the results of the rice fields they worked on themselves. Because the results they produce themselves are not sufficient for all their needs, the wife chooses to become a migrant worker, even though there is no guarantee that all her living needs will be met. The desire to become a migrant worker is also caused by the lifestyle of the majority of the Patokpicis village community which is influenced by the suggestion that success will accompany people who work abroad.

Like other adult humans, especially those who are married, the need is not only for external sustenance, such as fulfilling economic needs, but also for inner sustenance, such as love, attention, and fulfilling biological needs with a partner. These factors are obstacles that are difficult to avoid for migrant workers who live far from their husbands and families. Therefore, some migrant workers are willing to remarry, even without the knowledge of their first husband (Rosikhoh, 2012).

➤ Case 2 (Polyandry Practice in Tringgadeng)

Background: The first husband with the initials IB is 68 years old, comes from village 122, Trienggadeng District, Pidie Jaya Regency. Previously, Ib had been married but Ib's first wife had died, then after 6 months his wife died, Ib married a woman. With the initials Rs, he is 45 years old and comes from Lhok Drien Village, Trienggadeng District, Pidie Jaya Regency. 23 After being married for 3 years, they were blessed with a 10 year old son.

At the time of her marriage, Ib was 50 years old and Ib was 35 years old. Ib worked as a farmer and now she is no longer able to work so she has no income to support her family, due to illness and advanced age. Lack of economics at home resulted in Rs working abroad as a migrant worker, in Malaysia she worked as a domestic helper.

During the 2 years of working in Malaysia, there was a lack of harmony in the household, resulting in Rs remarrying a 48 year old man with the initials Yf. Yf comes from Alugajah, Meureudu District, Pidie Jaya Regency, he migrated to Malaysia to look for work, Yf already has a wife and 2 children. While working in Malaysia he met Rs, who claimed to be a widow while Yf claimed to be married. Rs was willing to marry Yf because of his love and kindness, finally they got married, after 1 year of marriage they had a son, their household situation was peaceful and as Yf's wife was the first to find out that her husband had remarried another woman.

The main reason why Rs practice polyandry is from an economic aspect, the lack of economics in the household results in the wife working abroad to become a female worker (TKW), then the distance from her husband is very far, and the first husband is often sick and he never fulfills his biological desires because the husband is far away. Even though she returned to the village, her first husband was no longer able to provide for her physically and mentally, due to her advanced age and illness (Iwuagwu, et al., 2022).

CONCLUSION

Legally in Indonesia, children resulting from polyandry are initially considered to

have no legal status and are not entitled to support and inheritance rights from their biological father. According to the Compilation of Islamic Law (KHI), illegitimate children only have an inheritance relationship with their mother and their mother's family.

However, the Constitutional Court decision No.46/PUU-VII/2010 provides legal certainty regarding the status of illegitimate children. If it can be proven through science and technology such as DNA testing, the child can have a civil relationship with his mother and father.

Fatwa of the Indonesian Ulama Council (MUI) Number 10 of 2012 provides for the punishment of takzir for men involved in adultery or illegitimate children. This includes the obligation to provide sufficient living needs for children and provide assets after death through a mandatory will.

Viewed from various aspects, polyandry has significant disadvantages, including uncertainty regarding the child's biological father. From religious, state and biological perspectives, polyandry is considered a deviation. Most views of Indonesian society and law support the ban on polyandry to maintain family stability and comply with highly upheld cultural values.

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